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Sometimes it's very difficult to keep a thread, to keep towards something that you strive for, not to forget it. And to see, in whatever you do, and every once in a while, in daily life, probably, be diverted, but you still keep an aim. Because, as we live, we receive many things that simply do not belong to an aim. And we have to attend to them because that is the law of life. And when one is in that kind of a state, that is, when you see that you really would like to do something else. And perhaps that what you wish to do is worth more. You have to attend to that what has come up. And it must be settled.

I say it is very difficult to know then what are the values. To what extent should you give in to that what is required? The two parts, of course, of oneself that have to do with this are your inner life and your outer life. And it is sometimes extremely difficult to know what is right. Because you live on earth, and that requires from you a certain attention. That is, you have a definite aim in life, on earth. And you can say, in general, it's the outer world. Or, it is the outside of ones Self. It is really the way we behave. And behavior taken simply as something that has a form, that sometimes doesn't require very much substance. And the other, of course, is your inner life, that is, the wish to develop, to the extent that you understand evolution, or that you feel associated with the possibility of a, what I have many times called a universal aim. And

it has to do, of course, with what is the center of your life within yourself.

You become divided, because it is not always possible to attend to your outer life and at the same time give enough attention to your inner life. Theoretically, of course, it should be; that is, one says, I attend to whatever I have to do in my behavior, whatever is required, walking on earth like a human being, and then, together with that, I create something that can then exist parallel. And in theory, it is right. 'I' can be separated from 'it'. The question is always, can 'I' continue to exist? And when it's a question of that kind of existance, then the problem comes up, where will the energy come from? Because it is undoubtedly true, that energy must be divided. And that part of it has to go for the maintenance of 'I', because it has been created, and it has to have food, and part has to go for your other life, the outer life, which also has to be maintained.

To combine it, you have to have a quantity of energy that can be divided. You also have to have a great deal of strength. Because who is going to divide Both, in your best states, clamor for energy. One has a Wish to be Awake, that is, one wishes 'I' to exist. One wishes a part of ones brain to function objectively. And a great deal of ones ordinary attention has to go for the maintenance of your body and that what are the requirements of earth. And who is going to direct it? Because it has to be obviously something that is different. Because 'I' has no contact, as yet, with 'it'. It's only created, and it's created or different principles from our ordinary consciousness. You might even say that 'I', if created, doesn't know that 'it' exists. It's created for a purpose of observing my Self, but it has no familiarity with my Self. And moreover, 'I' is created in the image of God, and God has not the kind of intellect I have. I would almost say, He has no intellect. He has not anything that is separate from His Being,

because His whole Being is Intellect; His whole Being is Conscience; His whole Being is Will. So when I say that 'I' has to be similar to that, 'I' cannot have an intellect like I sometimes imagine that I ought to have. And therefore it cannot even conceive of me. That is, I place 'I', as it were, outside, I say, 'here, there is a job you have to do; you have to observe me." And then 'I', really, in the beginning does not know.

We say, and quite glibly, that the 'I' will continue to receive impressions of me. I can place it at a certain point, and I can say to 'I', I endow you with properties. I can also say that since it does not immediately start to exist in reality, that I can endow it with practically everything. But I have to endow it, in the first place, with the possibility of becoming cognizant of my existance. And I can say that of course God knows, but even at that, I don't know what God knows. I can assume many things in Work, but I always have to come to the practical question, that if there is an 'I', and if there is an 'it', still, there must be something else that is going to divide the energy and send one part to 'I', and the other part to 'it'. And you see, I get to an impasse. Because what is there when 'I' for me is, in the creation of it, already the highest that I can think about or feel about and I call that 'I'? Where is now the guiding force for 'I'? Or where is the master who will divide the energy between, you might say equally, or in accordance with the value between two things which are heterogeneous? They have no liking for each other. And as a matter of fact, the 'I' has to be <u>not liking</u> me.

There is only one solution: That is, that 'I' and 'it' can connect; that is, that my outer life and my inner life must be connected with each other. And there is something in me which connects that what I call my outer life with that what I also call my inner life. And the connection is within me.

And if you put it like that as a problem, it is so obvious that that what really connects, as a relationship between the outer life and the inner life, that is, the

relationship between that what is 'it' and 'I', is my Self. In some way, showing one side to the outer world and the other side to my inner world. And the only way I can understand that is the assumption that there is a Magnetic Center within me, which is capable of giving life to both sides.

Then I come back to the problem of that kind of life and the division of life. And it is still impossible for me to understand why life should be divided. When life is eternal, there is no reason it should be divided. And it should not even be divided into the different cells of myself. And even when I say this Magnetic Center can do both, give life to the outer world and to the inner world, then the question is again, what is this Magnetic Center?

Our concepts about these kind of ideas have to change. We're not familiar with anything that exists forever and ever. We're not familiar with anything that exists without dimensions. We have absolutely no idea, although we talk about infinity, what it is. And at the same time, when Magnetic Center becomes an experience for oneself, that what is Magnetic Center as life lives in a moment of existance.

This is really where the problem starts. And also in that is the solution. Because I then can gauge my progress. The progress is measured by the quantity of energy going to the outer world and my inner world. And when it is divided, you might say upon command of Magnetic Center - the source of my life - the same way as in the process of growth, life is distributed over the different cells. And the cells are separated, and each part of the cell becomes a new cell and then contains life. It is the same kind of process. Something is created and Magnetic Center endows all of it with life. So that for the time being, a man remains with his Magnetic Center, dividing that what is his outer life and his inner life, both with life force and that the progress he can measure

is to what extent his outer life and inner life are connected. Ultimately, they will be the same. Ultimately, man must, in a conscious and conscientious state, be the same as he is in an unconscious state. The only functioning that is changing in his mind and in his heart is that there is a possibility of energy being simultaneously used for outer life and inner life.

If one comes to such conclusions, you have a measure for your Work. Because with this you will know to the degree of your unity, of your oneness in behaving in the outer world with your outside connections, with your manifestations, and life existing within you when there is no distinction anymore between that what is towards the outside world and that what is towards your inner life, then one is conscious.

The question of Consciousness, in trying to explain it, is this gradual changeover from personality to individuality. And it is exactly the same brain matter that ultimately will function at a different rate of vibration. And it is the same kind of emotional energy, only deepened, that will finally start to reside in your heart. And that the individuality will have to use the body, for whatever it is. But the command of how to use these different organs, how to have Consciousness, Conscience and the Will to be active with the body, depends entirely on where, at that time, Magnetic Center is. You can also say that Magnetic Center has been divided and divided and divided as life and has become part of the totality of man. And from there it is only one step to see that logically, harmonious development must mean that all life of Magnetic Center should penetrate into all cells of the body and in all organs.

The aim for a man, of course, in trying to become a harmonious man, is that he is in equilibrium. But it really means that the substance of his life, which is now confined in Magnetic Center is then distributed over the totality of ones being. And that the command of how to behave indicates the level of

such an individual.

I say the way one can find out is by the connection between outer and inner life. And that one will know by the degree of unity of the three centers. So that ultimately, again, that what a man becomes as an individual is really the totality of the three centers becoming one. And to whatever extent now, a person will try, I wouldn't say imitate but to live towards the aim of doing everything they do with the totality of himself, to that degree he has a much better chance to be Conscious and Conscientious. And actually will have a Will.

What is the practical application of it? I find myself with inner and outer life. I go to one, I have no time for the other. I attend to my inner life, I forget about the outer. And I am constantly swayed between the two things. And I go over from one side to the other. And I lose myself in that kind of movement.

The answer is: I remain what I am, but wish to be affected by both forces. So it is not that something in me makes me go one way or the other. It is that something in me becomes open to the influence of both. And then, you see, that gives a person an equilibrium, because then he starts to receive from the outside world certain forms of energy which now, of course, are used as reactive forces in him. And he also has to receive from his inner world the possibility of further evolution. And that then the question of openness is completely different, because that then becomes an active force which wishes one or the other to enter into one. And then in taking the energy belonging to either one or the other, that what takes place in a man as a result of his openness is the functioning of the third force, which, of course, we call neutralizer.

But it is so definitely a force, and it is not equal to any one of the other two, it only is a recipient of that what is energy, so that the neutralizer starts then to function in this triangle as the most important force. And in, you might say, digesting both energies within itself and connecting as a neutralizer with

the positive and the negative, then there is energy to spare for that what is the form of man as he is, attempting this openness, and this wish to receive; to go then, upon the command of the neutralizer to that where he wishes to go, and where he belongs in accordance with the degree of his level of life, his being.

Out of the neutralizing force, wings are made. Out of the neutralizing force, a change of density of matter takes place. Out of the neutralizing force, the brain cells change their rate of vibration. Out of the neutralizing force comes the moving from solar plexus to ones heart. Out of neutralizing force comes, because of the wish, the deepening of the thought into an understanding. Out of that same force comes the possibility of the change of an ordinary feeling into an emotional state. Out of this force comes the Will for man, to be on earth and at the same time to create heaven on earth within himself.

Don't think this is too much philosophy. It is necessary, gradually, to see the different things, how they are linked together. Because I would like to continue in the same way as I have done now for the last two months or so. Constantly adding and adding new kind of material, and new ways of looking at the same material. And then I would advise you to remain in contact with that kind of development of thought. So that, don't miss, don't miss a meeting. It does not mean that you can always be present, but it does mean that you must be familiar with whatever is being discussed, either on a Tuesday, or Wednesday, or Friday, Saturday or Sunday - five days a week, sometimes including Boston. Because it is all there; if the tapes are audible, it is there on the tape for you to listen. But there is a very difinite train of thought and a development, and in that sense even, an opening up of such ideas, how they are linked together, that you never even feel, or never knew about when we started to talk in the very beginning about 'A, B, C'.

Because also Work, as a philosophy, or as a possible method of psychological insight has to grow and has to deepen; and has to be linked up, more and more, with ordinary life. So that regardless of your experience in ordinary life, you will always be able to indicate where is the inner possibility in the outer appearance.

For that reason, I am so sorry that sometimes there is still lethargy; that there is still, almost, this expectancy without wishing to pay for it. And that you pay for it by means of your efforts, by means of your wish, even if the accomplishment for yourself may not reach a certain level of understanding, even if you would wish it. It is your psychological posture that determines how you look at this kind of Work, and where the places of these ideas in your own development and whatever evolutionary force you would like to evoke.

I say I'm sorry, because you miss certain things which I believe in your life could be extremely useful. And you must forgive me that sometimes I get a little irritable about it. Because it is such a sad thing to see how much flippancy there still is among us.

It does not mean a holy face; it means your heart in the right place.

You can drink to that place.

PART II

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When we talk about ordinary life, and the necessity for Work, the basis, of course, is that ordinary life is not ordinary, so that there is a reason why one is interested in developing something that does not belong to the earth. Because that is the aim - to fulfill ones task on earth in such a way that one deserves heaven. And that the notion of heaven is simply that that what is on earth is not as yet sufficiently fulfilled and that there is still something else in store for us.

To what extent it is in store for all of us is a question. There are, of course, kind of theories about this. And it has to do with the reason why life happens to exist on earth. And if the idea of life existing, I call it, simply, in eternity, for ever and ever, everywhere and always, without division, or necessary division, or even, not necessary any form, or any crystalization, then the whole idea of the acceptance of life as we are on earth is kind of stupid, because if it belongs to

the totality of all laws, that ultimately every human being, as a form, now containing life, will have to fulfill their own karma, and that only when they have done that, that then that part of their life as represented in them will be joined with the totality of all life and that nothing will exist of the millenium, until all people have had their chance and all people will have Worked and all have overcome their karma, and all have gained that kind of freedom.

And that is absurd, because we continue constantly to produce new people. And for some reason or other, we continue to perpetuate life that is within us and put it in the form of a young child, and have it being born on earth and then live it's life on earth with whatever it is that one can call the karma of that future person, and they, in turn, will do exactly the same thing. Procreation, one after the other, without end. And that therefore, each person who is born, on account of being born in this kind of a form, will have a karma to live through and there is no end to that until the race of human beings completely die or are wiped out.

And one doesn't get very far in considering such concepts of life. Because then, in the first place, if life existed in totality, why was it put in all kind of forms? And since it is in forms, which we know pragmatically, there must be a reason for that kind of a form. And also there must be a reason for striving to set life free. And I think this is the problem: That unless you are willing to accept the necessity of setting life free, you have no leg to stand on. Because all the rest is not a philosophy, but is completely topsy-turvy. There is absolutely no reason for having any human beings and there is no reason for any human being even to develop or to wish to evolve and to go through all the rigamaroles of Working on oneself and having the difficulties that are involved in it.

And then the solution would be much simpler: To keep on being asleep. And not being interested in any kind of Work whatsoever. And then, you might say, let nature take its course. And if there is a God, He will take care of you and your life after you die. And why, at the present time, make such a fuss about having to

become Conscious? Because ultimately, you would become Conscious.

I say this is a tremendous problem when you think about that. And it is not that easily solved. Because it only can be solved for ones personal life and the relation of that what he is regarding that what is life within himself. It cannot be solved in any way by telling other people about it. Because it's going to be entirely based on ones own experience. And whichever way that experience now will go, to a higher level of being or not; or with interest or without any interest whatsoever; with the Wish to Wake up or a wish to continue to sleep; it remains all within ones own domain, and each person will have to settle his own problems for himself regarding the reason why his life is contained within his body.

Therefore these kind of questions become extremely personal. And although one might, for some time, have a similarity of thought, ultimately it is a problem that can only be decided by oneself, almost, I would say, without the aid of anyone else. Because even if someone talks about it, you may not, at that time, be ready to listen; or if you do listen, to be able to understand what is meant. Because that depends on your own development. And development now, in this sense, is to what extent that you have reached freedom for yourlife. No one can say that life must be finished off in that way, and that, therefore, when this lifetime on earth is not enough, that then by means of either reincarnation or recurrance (it doesn't matter very much when it is unconscious), that then, ultimately, there will be a chance of understanding why one has to suffer. And that, of course, is perfectly satisfactory for a lot of people, to leave it to the Lord, as it were, to put them back again on earth, if that seems to be necessary. And without having any particular memory, because that, as you know, is very rare and most people don't even want to believe in it. So one can simply say unconsciously, that the conditions of earth are sufficient for human beings to live in. And there is no reason for most of them to have any bother about wishing to evolve.

Of course that's not entirely true. Because although there are many people who are asleep, there are also many who have bad dreams. And it's exactly that

reason, and the fact that a man is a three-centered being, which gives him a potentiality of unity, that puts man in a very strange kind of a position regarding his life. (Do you have to ?) Because although life exists in different forms, man is the only one where life exists in three different kinds. Animals and plants don't have that opportunity of actually becoming one, out of two there will only remain one; and one is already one but it is undeveloped. that it is very restricted in its life and expression. A plant doesn't walk.

The question of feeling, or instinct, for animals: of course does exist, and there is no question about development of two centers or one center (which is the body) and half a center of each of the other two. It comes to the same thing: The difficulty is that an animal cannot continue, unless, from the standpoint of an animal he has to reincarnate into a three-centered being. And then again, if this evolutionary process takes place, in that way, in accordance with the cosmic law, then an animal will become a man.

But man is in exactly the same way faced with that problem for himself - what is he going to do with three centers? And why does he have three? Why not two? And the very fact that he has three, and the fact that he has dreams and the fact that he has, at times, experiences of Objectivity, indicates that there is a different kind of a purpose for the life of man on earth. And seen from that standpoint, that earth, as belonging to the totality of a cosmic ray also has a very definite reason to be where it is. And that the conditions we now describe and which we suffer through, simply are expressions of the place where we are. And that the condition in which we find ourselves as human beings is simply because that is the way we, as human beings, are.

And immediately there is the solution, because if I do not question the reason why I exist, but if I am willing to accept my life as it is, for whatever it is, and take a responsibility for it, then there is a chance for further evolution.

The fundamental point in any kind of Work on oneself is first the realization that one exists on earth, maybe for a different purpose than ordinary life. The second is that I accept the responsibility for this life. And the third is, that there is, already, by certain experiences, certain dreams, certain insights, flashes of recognition, certain possibility of contact with beings which are not in a material form. All kind of extrasensory perceptions; all kind of possibilities for a man to keep on thinking and dreaming and actually accomplishing certain things which were unnatural; and that, although the direction for development is not in an artificial direction, it simply means that there is the possibility of some kind of freedom, even on earth. And that all that is needed is to give a man a key to the possibility of how to evolve to get free entirely from earth, and then, philosophically again, that he takes his life on a scale which does not exist on the earth.

The more you think about the necessity of Work, the more you have to come to a conclusion that there is a very good reason for wanting to Work in this way, that is, in the acceptance of oneself and also with the introduction of a new kind of a quality which we call Objectivity. And that, for that reason, there has to be something created in that image which is already of that kind of a level if that level is the higher level we wish to strive for.

Why is it so difficult? Simply because we are born unconsciously. That is, we are immediately in an atmosphere of unconsciousness. As a baby, we have a chance, because there is no atmosphere. But as soon as there is an atmosphere around a baby, and it becomes a little bit more, as Gurdjieff would call it, written on, there is a function of attraction between them and other people, either by blood or by kindness. And that as a result of that a baby will take on the coloration of the surrounding. And you cannot stop that. unless you change the surrounding. Unless you change the atmosphere that people exude and with which they surround their children.

And this is one of the things that is so terrible when one looks at family life. This is really the cause, I would almost say, one of the main causes of the present generation being what it is. They have lost contact with a certain atmosphere created by a family. By a father and a mother, with children and a home. So that they, in that atmosphere, could at least counteract some of the influences from the outside world, including schools. And that it was a requirement for a father and mother to take care of their children, day after day, I would almost say, for twenty years, until they could stand on their own feet in the world.

This family life is something that practically does not exist anymore. It is too bad. Because of that there is a looseness between husbands and wives, because there is nothing to be maintained. And the children, of course, suffer. It is with family life the same as with dexterities. They're also gradually lost - they disappear. The father may be a very good craftsman, but the son becomes a truck driver. And it's such a pity. It is one thing that is maintained, of course, in different nations. And in different parts of the world, we are the worst, most likely. And the rest is following in our footsteps, very definitely.

But, if you are, like I was, brought up in Europe, and have participated in family atmosphere, with a father who took responsibility for his children, all throughout, and where the mother had her place and taking care. It is such a pity that that doesn't exist, and it is on the same basis and the same line that we have lost contact with the soil, here we have lost the contact with the natural possibility of growth between people as human beings. And where then, they being exposed to that kind of an atmosphere would almost automatically start to breathe in something of an essential quality which at the present time, as I said, does not really exist.

It is not so easy to create it because the father and mother have already forgotten what it was to be a child. And even when they remember it, they

suffered a great deal and most likely their fathers and mothers were not the right kind either. It is gradually this pernicious influence that starts to simply dilute all such ideas that gradually they don't exist anymore. And they have disappeared from the earth.

Why was Gurdjieff attr acted to France? Because in France there was still this possibility, of a household, of a man, a husband, who took care. This kind of function that is still in France and here and there, of course, not only in France, it is in primitive people, it is in small villages, it is in certain countries, so-called 'undeveloped.' Whenever industry come s, whenever gin and strong liquor enter, all such things disappear. And this is what we do as civilization, and this is what is the fruits of our civilization. This is why Gurdjieff talks about that in a separate chapter. Because Gurdjieff knew what he was talking about in that sense. Such a pity. And such difficulty for us as human beings, because it will make us believe that we don't have to evolve. That we just can be happy-go-lucky; we can take everything the way it is without any questioning and then, of course, it runs into the ground and we know that. Because everything ultimately, when it will be destroyed, what is left? A little bit of sawdust.

Where are the concepts? The ideas? Where are the good scientists? Good, I say. Not laboratory, potentiometers and the rest, everything done by a little machine. A man who has dexterity in his hands. A chemist who actually could see the difference between blue and red. A person who could boil and look at the thermometer and not on a chart. Where a laboratory was really a cooking place. And not a glorified beauty parlor. But the same thing is true in politics: Where are good statesman? same thing is true about books: Where are really good books? There are, of course, a few. There is no doubt there are a few people, same way as there are some geniuses somewhere and people who are clever, but they're so, so small in number! Where is an Anatole France?

Where are the people that we do know - Moliere; Montes quieu Voltaire; Goethe; Fichte? Where are such people, of that kind of calibre? We can mention a few - James; of course, some here exist. I'm particularly prejudiced, because I happen to come from a country where there were more scientists per square mile that any other place in the world. And there were in Holland, really, really teachers; they knew even better sometimes than the Germans, but that was the quality of the country. And of course I'm prejudiced because I grew up in it. That's why I feel the pity and you may not feel it. And at the same time it is true that is lacking.

How will we produce it? How will we take that kind of responsibility? Not only the maintenance of your own life; you'll take care of that. You will eat enough, you will sleep enough, you will beautify yourself, you will buy all kind of lovely dresses and make then so that they glitter and you will do all kind of things for your body. You know that. Well, that's selfish. It is needed, because there is a form in which that what is life has to appear. But when the accent is, let's say, on children, real, real wish, not just keeping them busy and let them draw a few pictures you know. Really entering into their lives, really creating, for them, their life, not to let them run around loose! And work with them. And to teach them some kind of dexterity. To help them to develop whatever talents there are. And patience! That is needed. Patience. And sacrifice of oneself, that you don't have to glory in your own, but you could glory in your children.

These terrible responsibilities we don't wish to take any more. And when you can start to think about it and you grow up and you see it and perhaps you study, or you know about your own youth and your own father, what, and all the loyalty in the world. Or yourhusband or your wife or the relationships, and you see how little strength there is - to maintain something for the sake of accomplishing that what was really needed. In order to give the next generation a better chance. And in doing it, that you grow - that you really could become a man.

Many of these ideas about Objectivity would not be needed if there was that kind of life. It could become narrow-minded a little bit; a little too conservative; but at least it would give a foundation. And it was based on that, that age like Methuselah would enable a man to become Conscious.

So we can philosophize why it is that Mother Earth now will not allow us as much time. And the only solution is - that we lead double lives. Or that we live a life much more intense! Those are the only two solutions to this. So that the totality of experience could be equal to a hundred years of living on earth. And then a person could be free.

So we will work at the Barn. We will work again next week. We will have all kind of things that are going to interest us. You will have to work professionally and I hope you like it well enough. And you will get up in the morning and before you know it you are unconscious. And during the whole God-damned day, maybe you don't even consider your inner life. And at the end of the day you are not even sorry. How little conscience is there !

And when I say these things I don't mean by that that I feel that all of us should have all of that kind of attitude. But I wish that every one of us would have, at a certain time, a certain attutude regarding Work. And be sincere about that attitude. The accomplishment, that you still take a task of trying to become Aware of your five means of behaviorism. That you still would like to become aware for one day about yourwalking and movements. That you still select a posture as a dedication to find out what it is. Or the voice you use. That you are still Working. That you still look at All and Everything. That you still have some reading groups.

Of course, I said already that you come to some meetings, but that is not even that important. It's the question, how do you get up? What is it in you when you get up? Do you wish something, I say double life. Do you want intensity of

life? Give it. Go ahead and do it. Don't talk. If you have artistic qualities, go ahead. If you can make something, do it! If you have children, live with them. If you have father or mother, take care of them. See that they know that you appreciate being born.

I will keep on, probably, talking about these kind of things. I want to. I don't want to be obstinate in my criticism. I don't want to tell all the time that I don't appreciate everything you do. I don't want to look as if I am autocratic only, and only care to point out where you fail. I think I've said more than enough at times and there are obnoxious tapes in existance, where, at certain times, I could not really tolerate and became a little irritable. And if you want to have that kind of information you can borrow that kind of tape. Because I will say less and less about your behavior. I will hope that it will be set in a certain direction. I also will gradually withdraw from that kind of criticism, of telling you how you should or should not Work. I hope that gradually you will understand the responsibility which is your own. And that there is a point at which I will leave it. That is, I will not continue to remind you or to get angry when you don't Work. There is more than enough at the present time to wake up your conscience. And anyone who doesn't want to, can to to the devil.

Forgive me that sometimes I am a little upset. Because I've said so many times certain things in so many different ways. Hundred times reminders in all the different things, so-called, that are now in existance for your use. For me, it is like Beethoven's testiment Heiliger Staadt - from the Holy City. It is there, I am through.

I'm a little upset because of Boston, also, so that I definitely have a plan, perhaps not to go there too often. So that they must find out what it is to be by themselves and let them sink or swim. And this will be my attitude towards this group. It will be the attitude, more and more, on Saturday and Sunday. I want people to take a responsibility. I want them to grow up. I give them opportunities enough. I want to know about principles, but not about details. And I really don't give a damn about squabbles. That happens all the time - settle them.

Have a good fight if you wish. Go outside the Barn and fight it out.

There was a girl at Prieure by the name of Luba. She was a niece of Gurdjieff. She was a little . . fat and she loved to eat. Almost like gobbling up. She couldn't change it. And Gurdjieff would tell her, "Luba, Luba, it is all right you want to eat, but if you have to explode, you go out in the garden and do it there." This is what I mean. Your squabbles, you can have anyplace, but outside the Barn. All your different trash and so forth - leave it somewhere. Don't bring it. Your responsibility is to behave in some way you think will uphold the ideas of Gurdjieff. That is important for us as a whole; it's important for the possibility of permanancy and maintenance and it is important for possible growth.

If you value these kind of ideas and want to hold on to them after I die, you have to prepare for them now. And the reason that I am still alive is to be able to tell you that. Work! Be honest! Sincere! Don't be flippant! Take a responsibility wherever you can, and fulfill it. And then, again - Work! You will not get anywhere if you are lazy.

So you can drink to your laziness. And then, after having drunk to it, throw it out of the window.

end of tape

from Seattle